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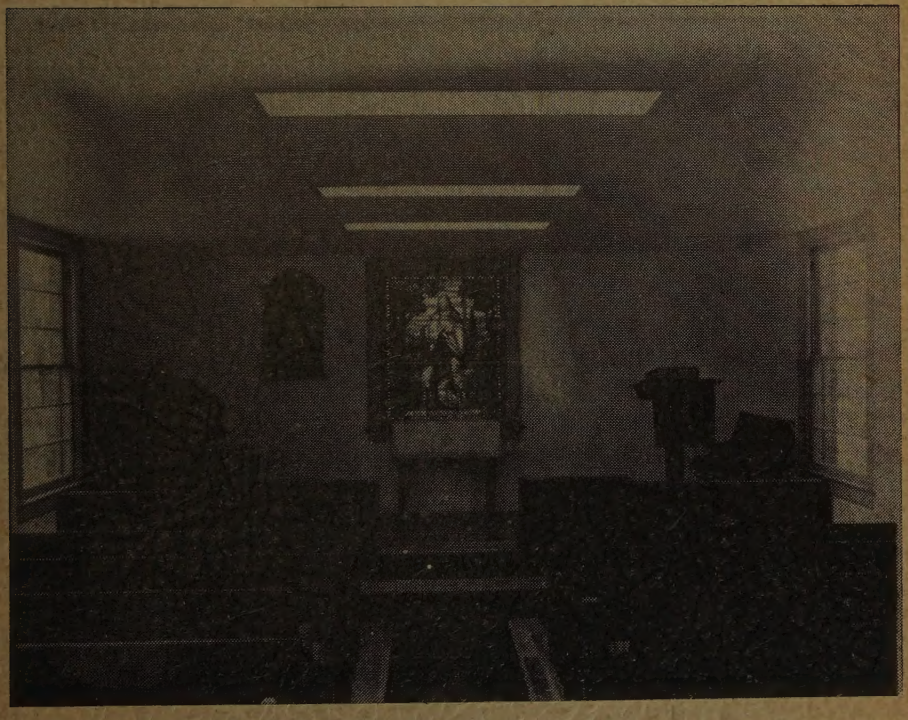
THE A. M. E. ZION QUARTERLY REVIEW



THE CHILDREN'S CHAPEL

Metropolitan Church, Ridgewood, New Jersey

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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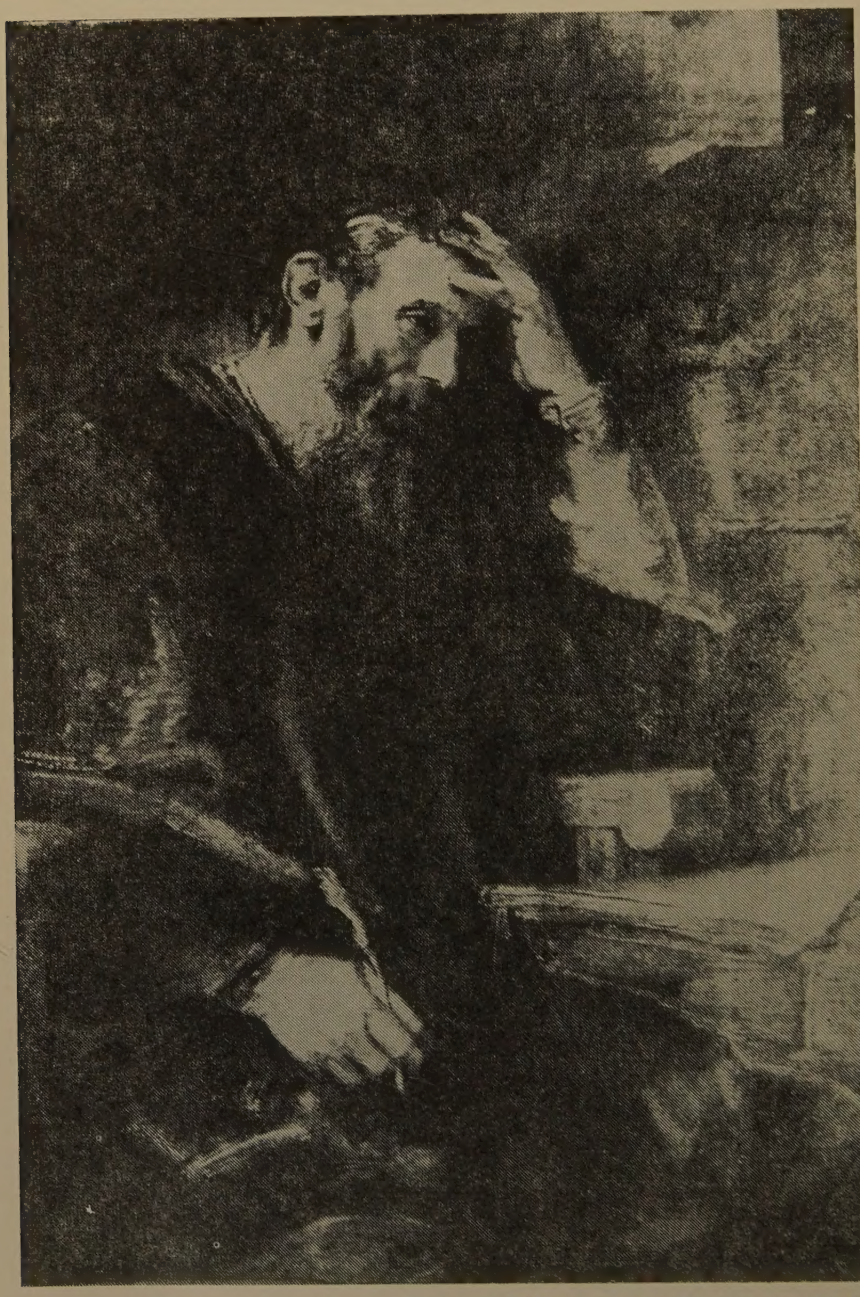
THE APOSTLE PAUL

Rembrandt. Dutch. 1606-1669

Original: National Gallery, Washington, D. C.



Photograph courtesy of National Gallery of Art, Washington, D. C.

THE APOSTLE PAUL

Interpretation by Florence Reeves

As we have often noted before, artists generally depict religious themes in terms of their own environment and here we have Dutch surroundings of the 17th century. The heavy robes, the arm chair, the thick paper, the quill pen are all marks of the Holland of the artist's own time. The long beard traditionally given to Saint Paul and the tight fitting skull cap serve to remind us that Paul was a Jew. No doubt the model for this painting was a Jewish neighbor of the artist.

Rembrandt presents Paul toward the end of his life, after he has spent much time in prison and is wan and pale. He is writing to one of the many churches he has founded but there seems no indication as to which one it is. Paul has stopped writing for the moment for he must pause to think how best to say what must be said. His left hand and arm support his head and his fingers appear to be passing over his forehead as though he were somewhat puzzled. Altho his right hand still holds the quill with which he has been writing, the hand rests quietly upon his lap. No movement of the fingers is indicated even tho the quill still rests against the fingers. But it is in Paul's eyes that Rembrandt allows us to understand the message that he writes. They look beyond the page, the room, the wall,—it is as tho he sees his newly made converts encompassed by the pagan practices which surround them and he struggles in his soul to write them the exact divine words which will set them once again upon the Path of Righteousness. In Rembrandt's usual manner the light strikes in such a way as to emphasize the letter, the face, the hands, for in these things lie the profound message of the Painting.

The huge sword at the right leaning against the wall injects a sense of tragedy into the scene. The sword is the emblem generally given to Saint Paul as we have seen. Now, however, the point is down and when it is so placed it indicates the manner of Paul's death. Paul was soon to suffer martyrdom at the hands of the Roman world. Since it is believed that Paul was beheaded, Rembrandt makes the sword large and sinister, to tell us that Paul's life is ebbing low.

Paul's own words are appropriate here, "Perplexed, but not in despair, cast down, but not destroyed."

Truly Paul's spirit lives on and his courage still inspires Christians everywhere.

EDITOR'S STATEMENT

In the last issue of the *Review* we began a series of articles on the Christian College in Free America, approaching the subject from the viewpoints of four individuals. Because of the emphasis which we feel must be placed on our own church-related schools and colleges in the light of de-segregation it has been felt wise to state in even more convincing terms the place and part of the church-related college.

From one end of the nation to another despite many isolated instances of dissatisfaction, the order of the Supreme Court is being carried out. Formerly all-Negro colleges are now interracial—in one instance more than 150 whites having applied for admittance. State institutions which were once segregated units are now answering the challenge of true American democracy. In the light of these wider opportunities of educational training the church-related college, once the backbone of Southern higher education — must recognize the keener competition for students.

The A. M. E. Zion Quarterly Review in placing emphasis on church-related education hereby re-affirms our confidence and belief in Christian higher training and solicits from the constituency of the African M. E. Zion Church, and all other denominations, the active fostering of these schools and colleges as a vital link not only in American democracy but Christianity as well.

The articles appearing herewith are the results of careful analysis of the best thinking attending the First Quadrennial Convocation of church-related colleges at Denison University (Granville, Ohio) and are published with permission of the Commission on Higher Education of the National Council of Churches of Christ in America.

In order to bring to our ministry, our schools and colleges, our boards of trustees and all other interested individuals as clear a story as possible the Editor has eliminated several features usually printed. We sincerely hope that all will understand our keen desire to deal with a situation over which we are deeply concerned.

THE CHRISTIAN COLLEGE IN THE WESTERN EDUCATIONAL WORLD

By Marjorie Reeves

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At the outset of this important conference on so great a theme, it is pertinent to ask the question: From what roots has sprung this great and many-branching tree of higher education, which now bears its fruits throughout the Western World?

Two living impulses of humanity seem to me to have given it life:

1. One is the impulse of the individual mind to seek knowledge and yet more knowledge; to search where no one before has searched; to push the frontiers of the known even further.
   And here we meet the first of the many paradoxes in that, although the road lies through populated territory and the community of minds is essential to our endeavor, in the last analysis, the adventure is a solitary one. It is that of the human mind wrestling for itself with new truth, confronted, in oneness, by that which is not itself, crying out: "I will not let thee go, except thou bless me." And in some sense this solitary adventure belongs to all searchers after truth - - the student as well as the teacher - - the searcher whose personal frontier still lies well within known territory, as well as the pioneer who really stands at the boundaries of human knowledge.

2. The other impulse is that of the community to pass on its ac cumulated heritage of knowledge and wisdom to its young. This is partly for their enrichment - - to place in their hands the keys to a communal treasure house—and partly for the health of society, that, by nurturing them in traditions and values as well as equipping them with knowledge and techniques, they may be trained for the higher functions in the community.

Always, as I see it, there exists a tension between these two purposes - - between the almost timeless activity of the mind, withdrawn as far as possible from contemporary pressures and concerned as little as possible with anything "useful" - - and the vital social training of a generation of citizens. Yet the history of our western culture has been the history of the fruitful relationship between these two and our institutions of higher education which have thriven when both impulses have found expression.

It is instructive, I think, to look at this time for a few moments historically. (If we go back as far as classical Greek culture of Athens, we glimpse the two principles at work in the Socratic dialogue and the Platonic Academy, on the one hand, and the education for citizenship of the young Athenian ephebos, on the other.)

The speculative and the useful in Greco-Roman culture both exercised a strong influence over the young medieval schools with whose rise the history of our own colleges and universities really begins.

We see the two impulses vividly at work in the 12th and 13th centuries: - - On the one hand, we see the wandering scholars hurrying through Europe on their quest; buzzing around the honey pots of Chartres, then Paris, then Oxford; crowding the lecture rooms of a William of Conches and, above all, of an Abelard. We think of the thirst for knowledge that sustained them in penury, the intellectual virtuosity of the great masters, the passionate philosophical controversies, such as that of Nominalists and Realists, that swept the schools.

On the other hand, we see emerging great schools for the training of the learned professions. In Italy the professions of law and medicine had never really died out at the end of the classical era. Already n the 10th century Salerno is a flourishing school of medicine and by the 12th Bologna is a great law school. The uses of higher education in building and maintaining the fabric of society are soon apparent to various authorities. Thus, in Italy many of the universities are civic in origin, springing from the commune's desire to train the next generation in useful knowledge, as at Perugia, where the citizens hire professors to teach law. So, also, in France - - at Orleans, Angers, Montpelier, for instance - - and in Spain - - Valencia.

Popes and princes begin to see universities as possible instruments of propaganda. Thus, Toulouse is deliberately started as a counter-

blast to the Albigensian heresy, and Frederick II in 1224 creates the University of Naples to train his own lawyers against those of Bologna.

So the era begins in which universities are deliberately created for social and political purposes and the movement spreads through Western Europe - - to Germany in the 14th century, with Prague founded by the Emperor Charles IV, Vienna (by Rudolph IV of Hapsburg and Heidelburg princely creations, Erfurt and Cologne, civic universities - - and so in the 15th century to Poland and Scotland.

Now the outstanding and - - to us - - all-important achievement of the medieval university movement was that the whole enterprise of human learning was brought within a Christian framework, that the two impulses directing the pursuit of knowledge were placed *sub specie eternitatis.* It is difficult to exaggerate the importance of this for Western culture. Of course a price was paid in the clamping down of bars by the Church, in the fettering of human inquiry until, in the 16th century, the bonds had burst asunder (all human achievement is marred by sin) but the synthesis of faith and culture then realized had given us perspectives which I believe are priceless today, even though we may apply them differently, are priceless even to the point of saving our civilization. For the lines of the human pursuit of knowledge were then drawn out to infinity, giving depth and dimension to the whole. On the one hand the pursuit of knowledge was no longer "for its own sake" but for the exploration of the glory of God - - "to attain to a knowledge of the Creator through a knowledge of the created world." Of the universal science which was the dream of Roger Bacon, revealed science - - theology - - was the crown.

On the other hand, the service of church and state, through the study of theology, law, and medicine, was sanctified as service to God.

The Renaissance and Reformation broke some of the ecclesiastical bounds which human limitations had so pitifully tried to impose on men's freedom to explore God, but the Christian mould of Western culture was unbroken - - the old Christian foundations remained and the newer post-Reformation foundation still sought to place all learning within the Christian framework.

Let the words of the Oxford University Bidding Prayer speak for the Christian framework of higher education in an ancient university:

> sons duly qualified for the service of God in Church and State, ye shall implore His blessing on all places of religious and useful learning, particularly on our Universities; and here in Oxford, for the right honorable . . . our Chancellor, for the rev. the Vice-Chancellor, for the doctors, the proctors and all heads of colleges and halls with their respective societies . . . . that there and in all places specially set apart for God's honour and service, true religion and sound learning may for ever flourish. . . .

And let the words of Samuel Johnson, first president of King's College in 1754 speak for the same aspirations on this side of the Atlantic:

> The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ and to love and serve Him in all sobriety, goodness, and righteousness of life, with a perfect heart and a willing mind, and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generations.

But alas - - the Protestant colleges and universities of the post-Reformation period were no more free from the desire to set limits and to curb inquiry than their medieval predecessors. Perhaps no Christian college has ever yet been ready to enter into the glorious liberty of full Christian academic freedom. At any rate the breakaway from religious foundations in the 19th century led to the establishment of the new civic universities in Great Britain and the state universities here was probably the most salutary and necessary reaction.

In the rise of these latest universities, we have seen the two impulses of which I have been speaking clearly expressed, both in rebellion against religion and both - - most significantly - - often at odds with each other. Thus the cry "academic freedom" and "knowledge for its own sake" has been raised both against ecclesiastical bondage and against the pressure to be useful. On the other side, the great technical colleges and departments have excluded any notion of responsibility to God as of pure knowledge, in fact everything except technical competence.

My main contentions are (1) that in the last fifty or more years these two great aspects of university education - - the pursuit of knowledge and the training for function in society has been falling apart, into irresponsible learning on one side and equally irresponsible technical competence on the other, with disastrous results to our culture; (2) that this has happened because they have been no longer held together in the context of Christianity; and (3) that, for the saving health of our education and our culture, we must bring them together again into a fruitful relationship by bringing both once more *sub specie eternitatis.* This is the task of the Christian college. When academic purposes no longer strike their roots deep into eternal things, they begin to grow poisoned fruits.

On the other hand, we see the very "pursuit of knowledge for its own sake" turn to a false idol in the ivory tower escapism of many academics who withdraw more and more from human responsibility, and cut themselves off from human communication, who try to escape commitment by maintaining "academic neutrality."

"Thou shalt not make any graven image."

Knowledge itself can become a graven image.

So can a Ph.D. degree - - or one's own reputation as a scholar. So along another line of desire can the cult of self-development which is the motive force of many students today. On the other side of the scene, we see learning sought after solely as a means to a better job, higher education debased into an instrument whereby the next generation may be conditioned and its thought and will power controlled. knowledge harnessed in servitude to give power over nature and man,

Cut off from its true roots, this tree of knowledge bears poisoned fruits, both of individualism and totalitarianism, and those soon crumble into the dust and ashes of a cynicism which finds no intrinsic value in knowledge at all.

When I say cynicism, I am thinking, on the individualistic side, of a research graduate, whom I had thought to be passionately devoted to his research, who said: "What is the profit of it all? I shall find a lot of little facts, I shall work them up into an article for a learned journal - - and what is the result? Only one more article to burden wretched students in the future."

On the community side, one meets the almost explicit statement that knowledge is nothing but an instrument of the State, since it is convenient to the State to determine what its citizens should believe. I believe that knowledge will not rise from its fallen status to its true dignity and stature by itself. That we shall not recover a joyous belief in the adventure of knowledge until we pursue it not towards itself but towards God. That we shall not seize whoseheartedly on our social vocation as intellectuals until we understand that all earthly loyalties derive from a heavenly citizenship. We shall never know real academic freedom until we bring both the individual and the community of learning under obedience to God.

In Western education the need for this perspective is desperate - - to carry the lines once more out to infinity. But we cannot convince our universities and colleges of this by mere preaching - - only by witnessing to the truth in Christian communities of learners, both large and small.

This is what I understand by a Christian college - - a community of learners, both students and teachers, who are called to place all their activities in this perspective, to see the goal of all their questing in God. (I am not implying that all will accept this call but that it will be made quite explicit in the life of the college.)

God, we believe, *both* sets man on the awesome, solitary adventure of the inquiring mind *and* binds him close in relationships to his fellows. Therefore, the vocation of the Christian student which the Christian college will be seeking to demonstrate must always be seen as two-fold:

(1) to seek knowledge in a truly personal quest in which he will not allow himself to be fobbed off with slick generalizations, cliches, and textbooks stuff, because he believes that his real pursuit is God, and that God must be wrestled with personally.

(2) to learn wisdom through personal relationships and to apply wisdom in all relationships and social functions to which he may be called because he believes that in and through communities of persons God is to be found and God is to be served.

To sum up, the *marks of a Christian College* might be described thus:

Attitudes to knowledge:

1. Fearless inquiry that follow the clue to truth wherever it leads, *yet* reverence for the fundamental mystery of the creation in all its manifestations. "Put off thy shoes from off thy feet."
2. Humility with regard to our own capacity for knowing the truth, a sense of the partiality, relativity, imperfection of all human knowledge, *yet* no cynicism with regard to the intrinsic value of the human effort to know.
3. Openness to the impact of new truth and experience, to the reception of new insights and viewpoints, *yet* realization that we are called to commitment in conviction, in value-judgment, in belief as a basis for action, albeit the only commitment we can at a given moment make is an experimental one.

Attitudes to people:

1. Belief in the sanctity of persons and therefore reverence for their integrity.
2. Eagerness to meet them in a full meeting which involves fundamental beliefs and attitudes, not a surface contact of minds alone. Encounter even with opponents in belief.
3. Willingness to know oneself in relation to others in the sense of learning when to lead and when to follow, remembering always that "ye are members one of another."

Attitudes to society:

1. Recognition that the academic community depends on the labors of others - - acknowledgment of cost of scholarship in terms of human toil.
2. Therefore, acceptance of responsibility of all who enjoy an an academic life to serve their community.
3. *Yet* acknowledgment continually of the higher loyalty, the heavenly citizenship, which has so often to be held in tension with the earthly.

Thus all our activity must be brought *sub specie eternitatis* and so we come to the place where all our human learning and action is seen to be partial and incomplete but significant - - to the place where, being brought under obedience, we can command our powers most fully and send them speeding forth down the avenues of knowledge with a vigor and a joyfulness which belong only to "the service which is perfect freedom."

THE CHRISTIAN COLLEGE SPEAKS TO THE EDUCATIONAL WORLD

Theodore A. Distler,
President, Franklin and Marshall College

Both our political concept of democracy and our American concept of higher education are rooted in the fertile soil of the Christian religion. From the very earliest days in the history of our country religious groups have sponsored schools of higher learning; indeed, it is one of the unique characteristics of higher education in America that from its earliest days it was promoted by the Church; and only when a certain type of secularization set in, when certain types of professional schools were established did it happen that colleges were sponsored by agencies other than a specific denomination or certain religious leaders in a community.

If we were to investigate the charters of the earliest of our colleges and universities, I can assure you that the philosophy they share would be that Christian humanistic doctrine advanced by Erasmus. The great humorist of the early Renaissance insisted that a sincere study of the arts and sciences leads to virtue, and that virtue leads to faith, and that faith leads to a knowledge of things divine. From this sincere and deeply felt religious devotion, our forefathers felt, arises a virtuous and most blessed union of genuine fellowship, true knowledge, liberty and justice.

It was, therefore, no accident that those who founded Franklin College in 1787 should describe, in the preamble to the charter, the purpose of the college in the following words: "to preserve the principles of the Christian religion and of our republican form of government."

The Christian faith continues to have something to say to the educational world which is just as relevant as what it said during the 18th century to institutions of higher learning. I believe that the Christian faith, in our day, is saying at least three very important things.

The first of these is an admonition—*Be the best kind of college.* Certainly the most important function of a college is to be a good college.

This is its primary function. A Christian student is called of God to be first of all a student, and a Christian professor is called of God first of all to fulfill his academic calling. It cannot be otherwise with

the college itself; it has come into being for the purpose of being an educational institution; this is its primary task.

One of the literary media through which the Christian faith is attempting to make an impact on the educational world of our day is "The Christian Scholar," of which J. Edward Dirks is the editor. In the March, 1954 issue, Professor Dirks suggests that the church-related colleges "serve as reminders of the most significant initiatives for higher learning, especially in the liberal studies intended to assist persons to be free to live creatively in a free society, are to be found in the Hebrew-Christian heritage. These colleges are at work today, in a new way, to discover the specific implications of the enduring conviction that the education of free and responsible persons must have as its context the heritage and values of high religious faith."

The Christian faith, therefore, insists that the college must be concerned, not only about the preparation of chemists, and physicists, and doctors, and lawyers, and theologians, but, also, about the education of the whole man. The college graduate should be at home in the liberal arts so that with the perspective of the experience of the whole human race in his mind, he will be as free as possible from prejudice, from bias, from discrimination, thereby being prepared to participate creatively in a free society.

Among other things such an approach should free the student from the over-emphasis which our society places on gadgets, styles, and things in general. Several years ago the Phi Beta Kappa Key Reporter reported an incident which is an excellent illustration of the kind of freedom which I have in mind. . . . . .

"and I think of the Saturday morning when I was dawdling across the campus, putting off the moment when I must go to work in the library. My history teacher caught up with me and slowed his steps to mine. He was an old man, the best-known of any of the faculty in the outside world. Rarely did he give a high mark in his examinations, and then only for some instance of original thinking. His thick, gray hair, bright blue eyes and firm chin spoke of vigor and independence. I liked his courses. This day Sammy, as we called him, was in genial mood. He asked if I were going to hear a certain famous preacher who was to speak at a meeting for the students the next afternoon. I answered flippantly, with unusual daring, that I wasn't because I had no new hat to wear. The blue eyes turned a sharp glance on me. 'But child,' he said, 'hasn't anyone yet told you that the object of a college education is to learn to disregard the externalities of life'."

The college should educate the whole man so that the graduate can be among those who most purely serve humanity in the purity of their devotion to what is undying in greatness of thought and nobility of achievement even as the past has brought them forth and the future shall be guided by them. This is an inherent obligation which a liberal education bequeaths to its students. On the stone wall adjoining the entrance to the Pomona College Campus are words which describe this goal for every college and university:

"They only are loyal
to this college
Who departing
Bear their added riches
In trust for mankind."

The Christian faith insists that the first responsibility of the college is to give its students as complete an education as possible so that its graduates will be free and responsible citizens.

The second thing that our Christian faith is telling us today is in the form of a warning—Be aware of the limitations of human knowledge.

The Christian faith must help the college to discover that man is only a creature and, therefore, incapable of ever discovering the whole truth about the universe, about man, about God, and about man's relation with God. Since man is finite, his mind is not able to comprehend the infinite completeness of reality. Therefore, the scholar must approach his task with humility and with reverence.

This aspect of the Christian faith speaks especially to the academic devotees of the cult of *objectivity.* Many college instructors have received their training, not only in specialized fields, but also in an academic atmosphere which places a premium on the authoritative value of laboratory research and the almost absolute insistence upon objectivity.

The Christian faith raises grave questions about the validity of scientific objectivity. Even in the most exact sciences, the scholar must begin with certain presuppositions about the nature of reality and about man's capacity to have intercourse with reality and bring back data which is rational and reliable. When a biologist looks through a microscope, he has to assume that the microscopic universe exists and that it functions in a rational manner; he has to assume further that this optical apparatus will make an accurate report to his mind, which he also assumes to be rational; he further assumes that

his mind is capable of coming to a rational conclusion about this experience. The astronomer must even assume that the star he is studying through the telescope actually exists, for all that he sees is the light that left the star fifty years or more ago.

It is certainly true as Professor Dirks suggests, "that God intended man to be rational, i. e., to use his mind with vigor and discipline to explore the questions of the human spirit, to expose false judgments, and to define fruitful avenues of truth. At its best, the mind is alerted and moved to action as it becomes cognizant of mystery—the mystery of our life, our world, our calling of God."

The academic enterprise is challenged to acknowledge this mystery and to be at work in the cause of truth. It seeks truth in the confidence that this is the vocation of the mind of man; it relates its insights into truth to the full range of our common life; and it conceives of truth not as the terminus of exploration, but as the light in which men can walk courageously and confidently toward the liberty of the Kingdom of God.

Frankly, this whole matter has been stated fully and movingly in that famous portion of Book XII of Milton's *Paradise Lost,* that passage known as "the sum of wisdom." May I recall these words for you: (Adam is speaking to Michael))

> Henceforth I learn, that to obey is best
> And to love with fear the only God, to walk
> As in his presence, ever to observe
> His providence, and on him sole depend,
> Merciful over all his works with good
> Still overcoming evil, . . .
> To whom thus also the Angel Michael last replied
> This having learnt, thou hast attained the sum
> Of Wisdom; hope no higher, though all the Stars
> Thou know'st by name, and all the ethereal Powers,
> All secrets of the deep, all Nature's works
> or works of God in Heaven, Air, Earth, or Sea . . .
> only add
> Deeds to thy knowledge answerable, add Faith
> Add Virtue, Patience, Temperance, add Love,
> By name to come call'd Charity, the soul
> Of all the rest; then wilt thou not be loath
> To leave this Paradise, but shalt possess
> A paradise within thee, happier far.

And while we are quoting from Milton, it is well for us to remember another phrase equally pertinent to a failing sometimes apparent in our Christian higher education. I refer to the phrase "Be lowly wise." I suggest it to you as an antidote to that attitude that sometimes arises to claim that only Christians have a monopoly on the truth.

The Christian faith is never satisfied with only the Christian interpretation of reality. It must be sufficiently humble to recognize that every Christian approach is not the whole truth. This is the reason why it is a mistake to think of a college made up entirely of Christians. Without a direct and living challenge, Christians either try to dominate the scene or become complacent and empty, sharing the fate of culture.

As Professor John Dillenberger of Columbia asserts, "the vitality of Christianity, including Christian Institutions, depends upon a genuine encounter with outlooks upon life which are not specifically Christian." This means that the college must encourage the tension and inquiries in the midst of which truth is found, enlarged and renewed. For this reason, some of us do not believe that the Christian faith demands that all instructors be Christian, but that it does demand that all instructors be competent men in their fields, whose ableness includes an openness to truth from whatever quarter. Colleges will be more Christian, if in their new concern for the Christian cause, they are less anxious to be totally Christian. As Sir Walter Moberly has suggested, "in the present state of the world, Christians themselves ought not want an all-Christian unisersity."

The Christian faith reminds the college that man does possess limitations, that even so-called Christian teachers do not have a monopoly on truth, that all men and all institutions are under the judgment of God.

And finally, Christian faith invites us to be prepared to create a Christian community

Our generation is aware of a fresh insight into the corporate nature of the Christian religion. It is difficult, almost impossible for one to be a Christian in isolation. This is especially true in the lives of persons and the academic community. Only within a fellowship of love and mutual recognition and respect is it possible to have persons grow into that integrity of life, sense of meaningfulness, and courageous stalwartness of thought and character which the Christian faith demands.

The Christian faith, therefore, suggests that the college move in the direction of becoming a community of scholars who share a Christian faith, hope and love. In such a community persons may find breadth of outlook, depth of insight, sympathetic appreciation for differences of opinion, unfettered educational opportunities. Clearly no such educational institution exists, but that should be the ultimate goal.

This concept of community must include students as well as instructors. It does not imply uniformity, but it does imply that members of the administration, members of the teaching faculty, and the students are all bound together by the demands which the search for truth places upon them. In practice it also means that certain extra-curricular experiences will be shared experiences on the athletic field, in the assembly hall, historic celebrations, corporate worship, etc. To the extent to which a sense of community is developing on the campus, an inter-collegiate track meet becomes, not a project of the Department of Physical Education but a concern of everybody on the campus. This ought also to be true of an intercollegiate debate; of an art exhibit; of a dramatic presentation; of a research project in chemistry; of a Founders' Day Program, of a religious service.

For the Christian college this concept is not synonymous with "college spirit," important as college spirit may be. The New Testament term is "koinania," sometimes translated by the English word "fellowship," which suggests that all the members of a college community are aware of a common vocational concern, the pursuit of learning. As the members of a hunting lodge constitute a temporary community, created by the communal motivation to pursue wild game, so the personnel of a college or university constitute a more permanent community created by the communal motivation to pursue learning. In the Christian sense, the pursuit of learning becomes a search for the truth about God, about God's universe, about man, the creature, and about man's relation with God, his creator.

These three statements, then, Christian faith addresses to us today: (1) Be the best kind of college possible; (2) Be aware of the limitations of human knowledge; and (3) Be prepared to create a Christian community. By heeding these three, it appears to me, we will be assured that our Christian colleges will be able to meet the challenges of this central decade of the Twentieth Century so crucial in the life of mankind.

THE BASIS OF RELATIONSHIPS of the CHRISTIAN CHURCH and the CHRISTIAN COLLEGE

By Roy G. Ross
General Secretary, National Council of Churches of Christ in the U. S. A.

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I address this group with a deep sense of humility, for you have spent long days and even years pondering the theme on which you have asked me to address you.I therefore, knowingly, carry coals to New Newcastle. I only do so because as a servant of the church I am anxious that we shall not let slip any bonds by which the church and the Christian College can strengthen each other for an effective service to a world which is in great need of intelligent Christian leadership.

It would be difficult to find a theme of more logical and real interest to me as the executive officer of the National Council of Churches than that which has been assigned to me for this evening session. I might well have been asked to discuss the various practical operations and relationships of the Council in the field of higher education, but it is my conviction that if we see the significance of the ties which bind together the Christian Church and the Christian College, there will be no problems of function and relationship which we cannot together solve. As the Planning Committee for the National Council of Churches did its work, it was unanimously assumed that the Council should have a strong operational unit in this field: *first*, as a means of two-way communication between the church and the educational institutions of the nation, and *second*, as an avenue of providing those interdenominational services which are essential to a strong program of Christian education throughout the nation.

While our concern tonight is with the Christian College, this is not of course the sole concern of the National Council's Commission on Christian Higher Education. That Commission tries in every way to encourage the Christian community of learning on all campuses, state and private as well as church-related. Its concerns includes the seminaries of the nation and their students. Its responsibilities in-

clude the development of the potential meanings of Christian Vocation, involving commitments to the Church's ministry both home and abroad; also the maintenance of leadership for fostering the Christian Faculty movement; as well as a considerable scope of special services to church-related colleges. Therefore the limitation of our present theme is simply one of time and circumstances.

And now let us turn to the question of the hour, namely, the basis of relationships of the Christian Church and the Christian College. I begin with the statement of Arnold Toynbee in which he says, "For a number of generations, we have been attempting to hold to Christian practices without professing Christian beliefs. Christian behavior which is not supported by Christian faith is a wasting asset."

If this statement be true, it presents a grave challenge to both the Christian Church and the Christian College for they are the institutions which together are responsible for keeping religious faith alive in the world. Whether or not Arnold Toynbee is right about our current situation, it is important that we should periodically examine our relationships and scrutinize the basis of these relationships to make certain that we are operating with a maximum of effectiveness.

I would like to examine with you tonight, *first,* the similarities between the church and all educational institutions; *second,* the differences unique to both the church and such educational institutions and, *third,* the implications of these similarities and differences for working relationships, with special attention to those affecting the Christian College.

I

Fundamental Similarities

There are some striking similarities between the church and our educational institutions which are well known to this audience but which should be recalled quickly and only briefly for the purpose of discussion.

First, both the church and college are social organizations. As such they are responsive, though we hope not completely submissive, to their environment. The message (the sermon in one case and the curriculum in the other) of each reflects the dominant moods of time and place. Today, for instance, they reflect the scientific age, Technological development, universal communication and commerce, inter-penetration of cultures, experience in world government. As every college person well knows, response to environment is also re-

flected in many other ways than in the message. Poverty or opulence, race, social and economic status are reflected inevitably by both church and college, in buildings, equipment, customs, art forms and practices, as well as in the natural selection of the people who make up the organisms at any given time and place.

Both the church and the college, being social organisms, must have a relevance to their environment. But I hasten to add that both are similar in a second respect. Neither the Christian Church nor the College can be dominated by the mood of its environment. Each institution has a mission to perform which is not completely circumscribed by locale or calendar. Each works upon and modifies its world. This is true of all living institutions to one degree or another, but the College and Christian Church are different from other and similar to each other, in that it is their mission to work change in the world and in the minds of men. Neither institution will happily accept things as they chance to be.

The reason that these organisms cannot be mere creatures of their environment is rooted in the fact that both derive their basic purposes from outside their organizational life. Herein is found a third similarity. Neither the Christian Church nor the College dares live for itself as an organization or an institution. If either the church or the college lives for its own glory (and the temptation is always present and frequently overwhelming) and seeks to become self-sufficient, it is no longer Christian. It has short-circuited itself and cut itself off from its creator. It no longer has a significant role in society for it surrenders its more distinctive feature.

With more of our educational institutions there is a fourth similarity, since many of these institutions were founded by the church and all share our American culture which has been historically a Christian culture. Out of the tested and living Christian tradition most of our American institutions of higher education have a predominating conviction that man is created by God and can stand with dignity and strength in His image. Most are convinced that love is better than hate in encouraging man to reach his potential and in binding man to man as brother is to brother. Both know that man is imperfect and that he sins and that he can bear himself only if forgiven and forgiving. Both know that when forgiven, man can work again to increase his knowledge of truth and love. Both turn to the Christian Hebrew Bible as the chief source of

their information in such things and look upon it as the "good news" that sets men free.

II

Fundamental Differences

Basic as the similarities may be between the church and the college, the reason for their separate existence lies in their differences; not in their similarities. This implies that their uniqueness should be encouraged, not discouraged.

What then are the fundamental differences? More specifically, what are the differences that do not violate the common nature and concerns of both the church and the college?

Let Us Look at the College or University

The basic task of the institution of higher education is with respect to truth. It is the academic community's purpose to engage persons in the corporate search of truth, in an inquiry into and an interpretation of truth, and in a communication of truth to the areas of our common life beyond the institution's own walls. And, all of its task is to be carried out as the nature of truth, and in a communication of truth itself appears to demand. The dual condition of the task is sincerity or integrity, and competence of scholarship.

There are, traditionally, two aspects of the task. The first of these is the rediscovery of the wisdom of the ages. The second is the application of that wisdom and the on-going discovery of knowledge to the current problems of individual and group life. Included in the second is the concern with the extension of truth into new and unchartered areas.

Some would put the emphasis on the cultural aspects of knowledge, as did Charles W. Elliott when he defined the ideal of Harvard as "the enthusiastic study of subjects for the love of them and without any ulterior motive." Others would point to education's more practical aspect, emphasizing the role of knowledge in controlling the conditions of modern life. Both sides agree that the pursuit of knowledge is the reason for the university. But, to give primary emphasis to either, at the neglect of the other, makes for an inbalance in education's influence for good in the total culture.

In all sound education, and certainly in that education which is viewed from Christian perspective, there are healthy and creative tensions between the need, on the one hand, of conserving the accumu-

lated truth of the past, and on the other need of delving into the unknown frontiers of new knowledge—between a detachment which retires from the immediate affairs of men, which contemplates the basic nature of the universe as seen by the masters of human wisdom throughout the ages, *and* a sense of immediate relevancy and urgency which would come to grips immediately with a multitude of life's current problems which need early solution. Such a tension is inevitable and should be encouraged, for it is true that education has the task of transmitting the cultural heritage and, as it does so, of transforming that culture in the present and for the future. If we ignore the past and minimize an historical perspective, we cut ourselves off from the rich resources of the cultural heritage, both its wisdom and its faith; if we involve ourselves only in the conservation of this past, the future will move upon us without having the opportunity of incorporating the heritage into the future. In other words, any tendency of emphasizing the one while depreciating the other tends toward a type of provincialism which is antithetical to liberal education and to a Christian understanding of both history and the present range of responsibilities.

There can, then, be no turning back from the process of extension of exploration. Many changes are taking place in contemporary life, and there are numerous needs which surround us; every new generation of learning is confronted by new opportunities, and with regard to each opportunity, new research, experimentation, and the extension of knowledge is demanded. The environment and relationships in which men live, moreover, continually change, even as man himself is unstable and volatile. However, left unchecked by the companion necessity for detachment, truth would soon be completely shackled to current necessities and would cease to speak to man. The catalogue of the average college or university reveals the rather alarming extent to which this marriage of convenience has already been accomplished. However, there are other evidences, such as those found in a "core curriculum," or "general education," which also reveal that contemporary higher education is awake to the danger of accommodation and is watchful for its philosophic overview.

Whatever the particular methods and procedures that may be adopted by institutions of education, the continuing search for truth and its meaning involves the institutions is an inevitable tension between conservation on the one hand and creating extension on the other. This is of the essence of truth itself.

The Church

The Church has a different goal and a different method. The Church has a particular overall view of life with which it begins. It sees itself and its institutions as instruments through which that view is known, accepted, and made manifest in the life of individuals and society.

The Church declares that God is; that all men are children of God and brothers of each other; that there is a divine purpose working in the universe and that all the facts of life can be fully understood only in terms of this context of divine purpose and that the basic principle of life's relationships when man is true to his real being is that of love. It seeks to bring man through worship into mystic communion with God in order that knowing God's love he may express that love in his relationships with his fellowmen.

The Church must never be indifferent to the pursuit of knowledge. Indeed its record is quite the contrary. It is one of constantly fostering colleges and universities as essential to its own fulfillment. Dr. Franklin Clark Fry has correctly declared "In every generation, including our own, religion has captured and kindled more intellects of first rank than most of the other occupations of men. Faith has produced its full and overflowing quota of classics; it has awakened scholars and thoughtful laymen in formidable numbers, and has filled the shelves both of high libraries and humble homes."

The Church again is not indifferent to rational inquiry. Its primary method however is that of faith in God and a universe which is of the essential kind and quality revealed by Christ. It uses the rational method to clarify and put in logical form that which it glimpses through faith.

Now as to the Relationship of the Two

All of us believe that man lives by both faith and knowledge—each continually verified by the other. It is not enough to acquire more knowledge and more skill in applying it without developing insight as to the goals for which the knowledge is to be used and the nature of the fundamental world in which it is to be employed. Unless education really addresses itself to the question of fundamental objectives, we are—as has been pungently said—like a man on a journey who packs his luggage, draws money from the bank for his expenses, brings the car to the door, gets the motor in action—then discovers that he

has no destination. Knowledge? Yes—but for what?

In a world of tumultuous confusion, such as we live in today, the student must gain a unifying view of the meaning of life. Otherwise he lacks the most fundamental element in his equipment for life and the more knowledge and skill he has, the more dangerous he may be to society. If this was not clear a generation ago, it must now be abundantly clear since the secret of the hydrogen bomb has been unlocked. Today, there is the haunting question whether our mastery of nature is to bring about unprecedented advances in human welfare or plunge us all into the abyss of annihilation.

The stark fact is that men are not good enough, not wise enough, to be trusted with such power as the scientific laboratory has put into their hands, unless a Christian concept of the universe and the principle of love walks hand in hand, with knowledge, unless Christian faith is constantly in interaction with the rational process, and unless the results are then both verified by experience.

In theory, the question of standards and values can be treated as matters of ethics only, but it is highly doubtful whether moral standards and values can be strongly and permanently maintained apart from religious faith. Unless moral demands are conceived as rooted in reality itself,—as an integral part of the will of Almighty God who made us,—they lose their power. I repeat the statement of Arnold Toynbee that this is what is happening in our present-day world. "For a number of generations we have been attempting to hold on to Christian practices without professing Christian beliefs" and are now discovering that "Christian behavior which is not supported by Christian faith is a wasting asset."

There is little use, especially in the face of a neo-barbarism of our time, to try to defend man's moral inheritance without believing that it is grounded in the nature of the universe in which we have our being.

Another friendly critic (Walter Lippman in the American Scholar, Spring number, 1941) even speaks of "an enormous vacuum" at the center of the educational process, "with no common faith, no common body of principles, and no moral or intellectual discipline." Wherever this be true, there is real cause for deep concern. Theodore M. Greene, philosopher at Yale, states the same theses even more strongly in another way:

> "The thesis I would like to defend . . . is simply this: that education divorced from religion is doomed to spiritual sterility; that

religion divorced from education is doomed to superstition; that a dogmatic religious faith and a dogmatic secular philosophy of education are bound to be mortal enemies; but that religion and education, in proportion as both are honest, informed, and humble, that is truly liberal, are natural allies. In other words, if religion is man's search for, and response to ultimate meaning, and if education is man's total preparation for meaningful life, it follows that only religion can give ultimate meaning and depth to man's aspirations, and that only education can make these aspirations intelligent, informed, and creatively effective. So defined, religion and education are both absolutely essential to man's perennial quest for responsible freedom and enlightened dedication."

The answer to the need for joining knowledge and love, faith and rational thinking is the fullest measure of cooperation and interaction between the Christian religion and education. Faith must be checked by rational thinking. Reason examines, analyzes, tests, evaluates, discriminates and reorganizes faith, seeing it in all possible perspectives and shadings, in an effort to understand and apply that which is reaffirmed by faith. Knowledge, on the other hand, must pass the test of moral judgments of faith as implied in the concepts of "Fatherhood of God" and "Brotherhood of Man." Neither must be allowed to exclude the other. Each must respect and encourage the other to its maximum growth in power. Wholeness and strength demand that each, reason and faith, shall be strong in its own right, and yet that each be integrated into the other. Maintaining this duality and living with the resulting tensions is man's continuing problem and promise. This is what it means for a man to be human and yet to behave as a son of God.

What Does This Mean Institutionally?

It means that the Church and the College must live and work together in the closest possible relationship for they are interdependent in the business of developing the whole man. Men must realize that there is no choice between the classroom and the research laboratory on the one hand, and the sanctuary on the other. Both are indispensable to his welfare.

It seems that the church must continue its emphasis on education and that the college must cooperate to the end that students may have the ministry of the church.

It means that a National Council of Churches cannot fulfill its

mission unless it has a strong Commission on Christian Higher Education, whereby it strengthens the churches' own institutions and relates them to the total life of the church in America, whereby it relates the resources of religion to all types of institutions for higher education. It means that the church dare not ignore those practical considerations whereby Christian educational institutions are kept alive.

And This Brings Me to the Christian College

Obviously it is impossible to separate faith and learning in the heart and mind of the individual. The most effective way to obtain the fusion of the two is therefore through an institution which includes both in its basic philosophy and in the content of its program. The Christian College, at its best, is neither church nor college to the exclusion of the other. It does not rely wholly or exclusively on either faith or reason, but it is an inter-penetration of the two.

The Christian College still has its primary task the engagement of persons in rational inquiry. If it is false to this, or niggardly or slovenly in the conduct of this major enterprise, it is no longer worthy to be called a college.

However, it surrounds, supports, and sustains the total effort in the context of faith. It thus gives the collegiate enterprise a meaning outside itself, and provides a purpose outside themselves for those who engage in it.

It would indeed be a tragic day for our churches of America if for any reason we fail to maintain our Christian Colleges *first* as a means for examining our faith through reason; *second* as an avenue for relating our faith to the ever-expanding body of knowledge in the world; and *third* as a means of demonstrating to the nation the essential partnership of love and truth in the life of the whole man.

On behalf of the National Council of Churches, I salute you in the noble contribution which you are making to the welfare of the nation and to the lives of her future leaders.

In order that the smaller countries of the World might have ample coverage of the work of the Convention more than 20 individuals busied themselves with providing tape recordings and films for use by radio and television. Countries which were expected to make wide use of this service were: Finland, Switzerland and Ethiopia.

The Canadian Broadcasting Corporation was on hand with three representatives of the CBC, assigned for the full 16 days

THE CHRISTIAN COLLEGE AS A CHRISTIAN COMMUNITY

By Dr. Howard Lowery
President of the College of Wooster (Ohio)

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Above all else this evening I should like to be useful. My remarks, as I understand them, are to be a kind of clothesline, on which the discussion of the Christian College as a Christian community may hang for at least two seminars. I shall try to show, first of all, how the community is the logical outgrowth of any justification the church and college has for existing. And then we can look at the problem and opportunities that such a community raises. It is an easy outline. But it is not easy business. On some matters we shall find, I assume, fairly clear agreement. On others, there will be real difference of opinion. On still others, mystery passes into mystery, and we are hunble seekers all. The light on some of our problems comes hard and we think of Mr. Yates' remark on a friend he had tried vainly both to fathom and influence: "She is a China egg on which I have sat for years."

We have some idea, at least, where we stand. The battle for securing religion as a live option in American higher education has far advanced. Weary of students who were religious illiterates, eager for values on which concern for democracy and world order might rest, sick of war and desolation, all higher education has tried to strike a newer depth. There was a growing consciousness, as President Rosemary Park has said, that we had "to create out of the wealth of things we have something more than the desire for things." Educators saw the truth of such statements as the one Dr. Buttrick made about the poverty of our contemporary spirit: "Modern man has tried the suspense of believing nothing, and because suspense is soon unbearable, he has ended by believing anything. . . . That is, modern man has no home, but only a succession of cheap lodging houses." Hence religion seems to have a new place on campuses of all kinds.

In this new appraisal of our life and our needs, the church college has had its own new appreciation. What once seemed to some a kind of hole-in-the corner operation, full of quaint notions and peripheral pieties, began to seem more like the life of the center. These colleges of the Church were pouring into the learned professions, into business and community life, men and women who carried in their minds and

hearts a faith that fired their work, enlarged their imaginations and sympathies, and gave to all they thought and did the benefit that arises when life is touched by eternal meaning.

Moreover, the teaching of religion and teachers who cared about religion were getting new help. From the agencies as the National Council, the Edward W. Hazen Foundation, and the Danforth Foundation, from conferences and books and faculty self-examination that has been country-wide, from both faculty and student Christian fellowships, there came the awareness that a kind of inspired and informed competence was needed if the role of religion in education was to be a distinguished one. Dr. Kenneth Brown has made all this clear in his fine book, *Not Minds Alone.*

I do not say that the cause of religion in education has fully been established. There are still those who would have no part of this business. They regard us and our work as muddled or wrong-headed, as mixed up as Samuel Butler's mother was when she exhorted her son to go forth and "gird up his loins with the breastplate of righteousness." But for all the dissenters, our cause is far ahead of what it was a few years ago. And our role now is perhaps less that of making theoretical arguments about the place of religion in education (indeed, it is possible to talk all this to death); it is rather the demonstrating that in our church colleges we do accomplish some of our purposes—that we do fashion, in some way, a community that really affects and tells upon the lives of men and women. And our task is to see what is right with us and what is wrong. I am glad, therefore, that our purpose tonight is not to blast the opposition but to look at our own knitting.

Our subject is crucial, because the community of a church college and its responsibility as a community grow logically out of the only excuse for being that a church college has. To see such a college as a community one must first have a clear idea of why a church college has any right to exist at all. Some of the best friends Christian education has do not seem to understand this. And it is a point that the colleges themselves either often miss or else forget. It is simply basic, it seems to me, to all our thought of this week.

Bluntly, a church college is the only kind of higher education that cares in any *central* way—and all the difference is that one word *central*—about what the churches themselves exist for. They hold, in common with the churches, that there is an intelligence behind all life, an intelligence whose highest quality is that of love. They hold there

was a great event in history, when God shone in the face of Jesus Christ and was revealed to men in a life so magnificent that it deserved to triumph over death. They hold that God works through history and through men given the creative gift of freedom and the great gift of mercy.

These are immense and overwhelming beliefs. If you hold them at all, they simply have to be at the center. No man or institution can hold them without putting them there. And this is where the church college is wholly and legally free to put them. It stands in high treason to its own intelligence if it does not. And, holding them, the church college is then ready to answer the next question—the sixty-four dollar question, if there ever was one.

"Why," a thoughtful churchman has a right to ask, "should the Church be in the business of higher education at all? With all the demands upon it around the world, why should it go into this expensive enterprise at home? Why should it build costly libraries, laboratories, athletic plants, and dormitories? Why should it support an instructional staff, teachers of chemistry and physical education and economics, recreational programs, and all the other paraphernalia of the higher learning? Let the government or somebody else pay the bill. The Church can set up something on the edge of the campus, a denominational home, for example. We have seen good work of this kind, and it is enough. Let the Church pull out of this high-priced other business, stop spending on colleges these Christian dollars so hard to come by. We can get quicker and more direct return on these dollars in other ways."

These are legitimate questions to raise. They should sober any Church and any church college. And, indeed, this line of reasoning is utterly valid if a church college is only what some of its friends think it is—a college with chapel services, rules and required Bible tacked on. Religious services, a few rules for living, and religion as a required part of the curriculum are, of course, valuable features of a church college. But they don't, by themselves, justify such a college. One can go to church more cheaply. One can give classes in Bible more cheaply—without having a biological laboratory, a student union, and a field house next door. I still believe that the best thing ever said on this point was said by Dr. Frank Caldwell when he pointed out that Christianity is "no little 'plus' added on to secular life and thought. It is no thin icing spread over the outside of a black cake to make it look white. It is normative. It has to do with the essence of life and the

whole of life." Therefore, he maintained that a college plus a few Christian officers and customs is fatal, because it is "part of a concept of addition that can be devastating when applied to Christianity." Some American in Paris, when asked what he thought of the Eiffel Tower, said, "It looks like the Empire State Building after taxes." And a church college that is a secular college plus a chapel and a Bible class is bound to look the same way. If we do look that way, or if we look that way and do nothing to change ourselves, we do not deserve the Church's money, and we ought to have the honesty and grace not to ask for it.

The only justification of a church college lies in its effort to be a Christian community. Its quiet, daily task is to suggest the unity of its own self—a unity strong enough, when it really exists, to admit of the richest diversity. If it says anything, if it implies anything, it is this: that the mind of the world is the mind of God, and that the truth of the world is His truth. Life is not a fragment, parcelled thing of shreds and patches, with its secular and sacred compartments. It belongs to the Divine Lord that made it. His is the "force that through the green fuse drives the flower" and binds the stars and warms the heart of man. And life on a church college campus is or should be the life of a community permeated and informed of a central faith—a faith strong enough to give it commitment, tolerance, the power to laugh at itself, the high seriousness of noble endeavor, and the general bond of Christian love. It was out of some such sense that Professor Clarke, of Earlham, said that a church college does not "*have* a religious program. It *is* a religious program."

Who composes this community? All of us—students, faculty, administrators, cooks, janitors, trustees, head residents, night watchmen, and faculty and student wives. It will be, if it is a right community, not a strained, superficially pious community, "it's soul well knit and all its battles won." It will find its unity in work well done or attempted, in the love and help of fellowmen, in the sharing of important inquiry, in social life, in practical service, in an awareness of a great world beyond its own bounds, in a faith that runs through every department of its study, and in the effort however awkward and at times frustrated, of trying to do the will of the Father, out of the knowledge and help of Jesus Christ.

Such a community will, of course, have standards of conduct and decent living, though not all church colleges will agree what the minor vices and the minor virtues are. It will be a community that, whatever

its standards or its creative renunciations, will not believe goodness is ultimately a negative thing and that the good life consists only in the art of saying "no". The discipline of the college will be firm and full of justice. But it will be full of true mercy also. When it lets its severest verdict fall on the one who has done most wrong, it will somehow convey that this verdict is given, not by saints in a straight jacket, but by men who are also, like the culprit, the "glory, jest, and riddle of the world," men who also need God's mercy. It will keep its love and its bet on the man or woman it sends away and hold open the door for his return whenever he wants to mean business and try again. It will show daily that life, under the power of Jesus Christ, can be touched to finer issues, that sin can be forgiven, that a man can start up again even after he has fallen flat on his face.

Such a community will not live off the afterglow of an old charter of the founding fathers or religious machinery that has lost its vital goal. We all know—think about it for a few minutes at a time, and how quickly we know—how easy it is to grow busy and tired and stale, our face turned away from the very door of our own house. Oddly enough, I know some Christian teachers who think a church college is too tame a place. They think it more stimulating to teach in secular communities, where the difficulties to be overcome seem more formidable, where the Christian has the excitement of contending for his faith against the opposition.

One can understand this feeling and admire it. But to me (and I have taught in colleges and universities of both kinds), all this seems quite wrong. I know of no more exciting job in life than the task of the Christian community—of trying to prevent great things from becoming mere patter, of keeping fresh the faith of those, including oneself, who think they have already known what faith is. It is not easy to maintain religion as a living force, a gracious thing free from bigotry and smugness, the natural partner of intelligence and beauty and joy, not a pale afterglow but the light and fire and power of a living Lord who, with no strangeness about Him "save the strangeness of perfection," moved once in His own time among people, and made a community among those who shared or tried to share His spirit. Those who knew Him found Him becoming the daily "habit of their souls!" the one to whom all things are automatically referred. And they saw that they did this, not just when they were alone, but in the fellowship of others. They began to see what it meant when "two or three" were gathered in His name. They discovered the power and the joy of the

Christian community, just as men have rediscovered it in the later centuries. And this is what we must discover or re-discover, who set up colleges in His name. To make this effort—humbly, earnestly, with what mixture of common sense and inspiration God will grant us—is our mid-century task. To try making it is to reaffirm, at least, the only right we have to exist at all.

And straightway over the hill come the questions. We have the will and know all this is so—but how? What are the ways in which you get a Christian community, once you want it? What are the practical chores? What are the points of debate? These are the questions you will be dealing with the rest of the time you are here. All I can do is suggest a few points of deliberation, a few characteristics a Christian campus community will have, a few issues to be decided.

A church college that is a Christian community must be a community of the mind. Its standards of work, its educational budget, its library, its laboratories, its love of excellence are attributes and conditions of its desire to serve God. It cannot palm off second—and third-rate stuff in the name of piety. It must offer the freedom and the atmospheres that go with honest desire to know the truth. It cannot forever brush under the rug the ideas and convictions hostile to its own. More than any other institution of our time, the church college has the chance to blend the cultures that made the Western world—the Roman care for practical affairs, the Greek love of inquiry and beauty, and the Hebrew love of righteousness and God. In its efforts to avoid the withering breath of a merely secular view of life, the church college must not in its turn deny that life itself. As Professor John Dillenberger so well said, "Christians can confess that truth is disclosed in Christ; but they must be open to more of Christ's truth that occasionally comes from strange places," They cannot affirm a tight-lipped narrowness as anything very divine. "What a pity," the Reverend Sidney Smith used to say many years ago, "what a pity we have no amusements in England except vice and religion."

But if a lack of mind arises through the absence of beauty and truth and free inquiry, it arises also, in a church college, when students and faculty are uninformed about the truth of Christianity itself. We hear repeatedly that all departments of the college, not just the Bible department, have a common concern with religion. And, of course, this is so. "If religion," says Professor George Thomas, "is never discussed in any other department than the department of religion, most students will receive an education as completely secular as if there

were no department of religion at all . . . Religious facts, issues, and implications should be dealt with in every division, department, and course where they arise naturally." But how do you get a faculty willing and competent to make this overall contribution? Even in our church colleges a good many teachers do not really know much about the rock out of which they were hewn. They are busy people, products often of a specialized training. How do you give them the same desire to know the primary sources of Christianity as they would insist on knowing the primary sources of their own academic field? How do they keep current of the best religious thought of the past and present? This will be surely one of the main themes for your discussion. I hope you will be realistic—that you will speak not just of desire and right dispositions on the part of the faculty. I hope you will talk about the amenities a teacher ought to have if he is even to pretend to be the generously read, the liberally informed and cultivated person we all assume he should be. I hope you will talk of budgets, of salaries, and teaching loads, and sabbatical and research leaves, and a lot else that helps evoke on a campus a true community of the mind. Over-burdened schedules, no time off for renewal, anxious worry over unpaid bills, marginal living or sub-marginal living for a teacher, wife, and babies crying in the night can take the edge off even the best man's desire to keep up with the most recent thought of Lillich, and Barth, and Niebuhr.

Some things, apart from the amenities of living, will help, of course. I think our own faculty is wise in its plan for a monthly voluntary meeting—a meeting apart from the regular meeting—in which there is free and leisurely discussion of a previously announced book that is often a religious one. And wives are inclined, as they should be. On Sunday evenings, when students go to a faculty home for equally free discussion of some common book, I think something happens that builds community.

What is most needed, I feel, is the presence on our campuses of a man I doubt if most of us have. I hardly know what to call him. He goes beyond the chaplain, the teacher in the department of religion, the student counselor, or the director of extracurricular religious activities. He might, if he wishes, teach a little, be dean of the daily chapel, and have direction of a student program. But his main concern would be seeing to it that religion passes into the mind of the community in its entire educational endeavor. He is given time to read widely. As he reads he passes on suggestions of books and ideas to faculty and stu-

dents showing them the bearing of new things in religious thought on their own departmental work. He keeps the campus aware of what is stirring in the wider world and in the great ecumenical movement of our time. He is the informing agent that sees to it that the relevance of religion to all thought is not lost. Others, many others, would be doing what he does, of course. But they would not probably have the two things especially bestowed on him: time and responsibility. Such a post would require high talents, complete devotion, and a sense of humor, and proportion and uncommon horse sense. Otherwise the man I speak of would either soon become a college president or be shot at from behind the bushes some night on the way home from work. The right man could, I believe, do more than any other person, perhaps even more than even the most successful chaplain, in helping a church college to become a Christian community of the mind. At least, I propose him to you—in the hope that you can tear him apart.

I suppose you will also be debating—and I take no time for this in these remarks tonight—the question of whether a faculty of a church college should be composed exclusively of members of some evangelical church or whether, out of a principle of diversity, we should admit to our faculty fellowship men and women who, though appreciating the purposes of a church college, are not church members. There are strong arguments on both sides here, and often more temper on the subject than I somehow manage to feel. I believe it wise that a church college should not infrequently hear the voices of those who do not share its views. This rub of contrary opinion is useful for keeping our own truth re-examined, for keeping it warm and fresh. I wish, indeed, as many of you surely wish, that our friends and the general public would not always assume that the reason you invite a man to speak on the campus is that you agree with him—otherwise you wouldn't have him. When will they come to see that one of the reasons you ask people to come to see you is that you don't agree with them. But, even so, I cannot see anything disgraceful about having a faculty composed of church members who have a common educational aim, provided they are not chosen just because they are church members. You can have a faculty made up, one hundred per cent, of nominal church members and have no vital religion whatever—though I think it fair to add, you are not likely to have so poor a result. Indeed, if you put the whole burden of diversity in a church college on four or five unchurched teachers, I am not sure you are being very good to them. For one thing, they would be under the practical necessity of never

allowing themselves to become converted, lest their own peculiar usefulness to the college be lost. To be sure, John Stuart Mill used to say that no man can state another man's truth. But this ideal suggests a diversity that not even the richest university budget can support. There isn't enough money to represent bodily all the varying shades of human opinion. For my part—and I know how many of you will not agree—I see nothing wrong about a church college faculty composed of church members, provided the principle is not taken as assurance of vitality or enforced without benefit of Christian understanding when an occasional instance demanding such understanding actually arises.

What I do think important is this: that the faculties of church colleges should have, along with their Christian convictions and desires, a respect for differing views and an honest, open-handed desire to follow knowledge where it leads.

Whatever their membership, the faculty of a church college will teach, of course, by silent example and attitude as well as by precept and spoken word. Students are quick to catch the nuances of a teacher, and the nuances of a faculty soon compose no small part of the community mind. These pass into classroom, counseling, social life, and the whole fabric of a place. In counseling, however, one cannot put all one's faith on the nuances or on understanding and even the ability to listen. Sometimes in counseling one has to crack right through the superficial levels of a problem and go straight and plain to the religious depth involved.

A church college must be more than an intellectual community. It must be a community of worship. Church and chapel are the laboratory side of a church college. Rightly conducted, they can be its heart and soul. You will debate, I assume, about compulsion and non-compulsion, about whether chapel should be daily or once a week, whether some chapels should be sacred and others secular, or whether there is a happy combination at times in which the religious and worldly elements of life are blended in such a way as to suggest all life as a sacred thing. We all seek wisdom here, and probably nobody feels that what he is doing is surely right. I have one strong prejudice—that something is lost in the campus community when a chapel or convocation is held only once or twice a week. I prefer four twenty minute chapel or convocations a week to any two one hour chapels a week that I ever saw. And I suspect, with less assurance, that an occasional or even frequent mixture of the so-called secular and the

so-called sacred is healthy and natural and good for the soul. I see nothing irreverent or misguided in opening any convocation with a a hymn or closing a talk on the most worldly subject with prayer. All life is sacred, and this too is a phase of the community of all things. Moreover, I think religion prospers sometimes when it comes in side glances and with a note of surprise. Hazlitt says somewhere that our love of great literature comes to us very often by our being suddenly met with it, when we least suspect. He says such experiences have in them a certain wonderful "element of stealth," and this is worth reflecting on. Be it clear, however, that I am not advocating that all worship be haphazard. At the heart of a church college must be an experience with worship that is formal, dignified, ennobled with great music and great language, touched with high beauty that may often be the beauty of plainness, worship that is both the private and the corporate outpouring at its best of the greatest of all our thoughts—our profound gratitude to God and our sense of His glory.

You will debate, of course, as to how the community of a college is best served by religious emphasis weeks—whether one leader should do all the week, or whether a team of men and women should be in charge. Some of you prefer no such week at all, but rather a series of occasions following the thread of a common topic, perhaps four or five times during the academic year. Whatever you decide, I assume you will not object to periods of such emphasis on principle. I once knew a student who thought it absurd that a church college should have such a week. "The Agricultural Experiment Station might just as well have a farm week," he said. Actually, I think it does have one. And a community needs such high periods for its own good health. "Nations touch at their summits," Walter Bagehot once said. And people do, too. There are hours of authority that have, as Emerson saw, an influence over all the rest of life. We need not scorn them nor imagine them useless in giving us a common experience of great things.

You will think also of the community of work—those many undertakings of students that we perhaps wrongly call our "extracurricular" religious program. They are rich and varied on most campuses that I know. The real danger is that such activities on a campus are likely to fall into the hands of the few, who resign themselves too often to the fact that they are a few. Experience tells them that the others are not interested, and some are scornful. Perhaps so. But I have always noticed that on any campus, when a direct invitation is given

to even the most unlikely person to do a job of Christian work, he is usually willing to try—surprised and awkward though he may feel. We ought to give more such invitations. In a real Christian community there may be—there almost has to be—the little group that carries the main burden. But the passion of this group should be to enlarge its own circle, to break beyond the bounds of a little religious cabal. I think God helps any such effort when it is really made. To the most unlikely soul He shows a place in His Kingdom. "It doesn't take much of a man to be a Christian, but it does take all there is of him." There is a role for everyone in the Christian community of work.

The Christian community will also be a ventilated community, otherwise its mind, its worship, and its work are not what they should be. This ventilation will come out of a liberal knowledge of a humane past, out of a concern for world affairs and the problems of mankind. It will come also out of a community's realization of its wider meaning, its meaning as a part of a great ecumenical movement that is the twentieth-century hallmark of our Protestant faith. This movement demands intelligent and informed lay men and women. I know of no place they are more likely to come from than from our church colleges.

The Christian community is a community of the right size. I can think of no problem of this week more important than that of deciding what answer a Christian college will make as to its size in the coming days of pressing enrolments. Pressures on every hand will be ready. Some schools may welcome and have room for added numbers. But surely the best Christian community is somehow related to the number of people it can really serve, in the personal, human context that goes somehow with religion. We break trust if, out of some mistaken or sentimental principle of accomodation, we offer shadow for substance. Dr. Clarence Little used to say that the small colleges were always going round bragging about how small they were in order to get bigger. It is a temptation to be resisted. Our task, to paraphrase some words of Dr. Howard Thurman, is to put a crown of learning and character above the heads of young men and young women "to see if they can grow tall enough to wear it." One does that much less well on an assembly line or in a community that has lost its sense of people as individuals.

Above all else, the church college will be an evangelistic community—evangelistic in its desire that there be some ultimate reflective commitment to Jesus Christ. This evangelism will, on the whole, be a quiet thing. It will proceed by an effort at reason and knowledge,

by legitimate appeal to the heart and the soul, by the witness of men and women in their lives. No church college will have a religious test for graduation. It will love the child of doubt as much as it loves the child of faith. But its hope will be steady and perfectly clear and unashamed—that every member of its community will know the things of God because every member knows His Son.

At the very heart of a Christian college must be Christ Himself. It is a community, not so much of "what" it believes, but out of "Whom" it believes.

Let us put at the center of our community, not one who was just another great man, but the One who was what He said He was—the Incarnate God. The truth of Him is mercy and peace and loving-kindness and commitment to a life that in itself is a triumph over death. This is the most important thing, religiously or intellectually, that any Christian community can know or say. The promise of this is as old as Pentecost: "I will pour out my spirit upon you." For Jesus of Nazareth, a man approved of God, is the suffering servant, the risen Lord, the King of Glory, and the Light of the World. And "this promise is unto you and to your children."

Communities, like men, are seeking what Mr. Aldous Huxley has noted as the desperate paradox of our contemporary life. We want to be authentic individuals, with a selfhood that is meaningful and real. And, at the same time, we would transcend ourselves altogether. For so many this transcendence is but a low form of self-escape—in drugs, alcohol, being busy, or, to, use Mr. Huxley's own phrase, "ordinary sex." The problem is to find something worth escaping into—something, rather, worth transcending into. The church college is a distinct thing in American life because its central intelligence is the answer to that human problem. That is its life. That is its community.

"We need One," said William Temple one night to some friends in London, "we need One who shall give us a call greater than that which the nation has given us . . . a call to dedicate everything to His service . . . we may reject, if we like, as Jerusalem rejected, but it does not stay the coming of His kingdom. The very rejection was made the means by which He put forth His power, and the cross of shame to which they nailed Him is the throne of His glory."

SERMONIC LITERATURE

INTO ETERNAL LIFE

Eulogy for my Best Beloved Friend, Bishop James Clair Taylor
July 27, 1954

By Bishop Stephen Gill Spottswood of the 10th District

Matt. 25: 46, "But the righteous into eternal life."

One hundred ten years ago, on the death of William Ellery Channing, John Greenleaf Whittier wrote these lines: applicable to Bishop Taylor—

Not vainly did old poets tell,
Nor vainly did old genius paint
God's great and crowning miracle—
The hero and the saint!

For even in a faithless day
Can we our sainted one discern;
And feel, while with them on the way,
Our hearts within us burn.

And thus the common tongue and pen
Which world-wide echo Channing's fame,
As one of Heaven's anointed men,
Have sanctified his name.

In vain shall Rome her portals bar,
And shut from him her saintly prize,
Whom in the world's great calendar,
All men shall canonize.

By Massachusetts' sunny bay,
Beneath his green embowering wood,
To me it seems but yesterday
Since at his side I stood.

With us was one who, calm and true,
Life's highest purpose understood,
And like his blessed Master knew
The joy of doing good.

And thus the influence of that hour
Of converse on New England's strand,
Lives in the calm resistless power
Which moves our fatherland.

God blesses still the generous thought,
And still the fi.ting word He speeds,
And Truth, at His requiring taught,
He quickens into deeds.

Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life He gave—
The prophet never dies!"

Here is a text from the eschatology of Jesus. Preserving a poetic balance of parts, the Teacher-come-from-God draws the thin line that lies between righteousness and sin, segregating "the sheep" and "the goats," depicting the social gospel as the key to salvation, "in as much as ye did it unto one of the least of these my brethren" and tersely declares that the righteous shall go INTO ETERNAL LIFE.

Here lies the body which contained and developed the soul of JAMES CLAIR TAYLOR, a symbol of his strivings and achievements; his work and his play; his joy and his sorrow; his death and his resurrection.

In an hour like this we feel like Simon Peter (John 6: 68) when he declared, "Lord to whom shall we go? Thou hast the words of eternal life." I presume that Jesus' greatest contribution to our comfort is that he spoke positively about Eternal Life. There was no doubt or element of speculation in the thinking of Jesus on this subject and when he came to weep at the tomb of his beloved friend Lazarus, he could unhesitatingly assume the prerogatives of eternity and utter the testimony that makes Him the unique Son of Man: "I am the resurrection and the life!"

The Nobleman

James Clair Taylor was definitely a product of storied New England where he was born. He imbibed the fiery statesmanship of James Otis, the Philosophical poetry of Henry Wadsworth Longfellow, and graphic prose of Nathaniel Hawthorne, and polemics of a preacher like Ralph Waldo Emerson—to mention a few of the great souls which inspired his mind and claimed his heart for a life-time.

On the altar fires of Colby College and Harvard University he laid his sacrifice of study and when embarked upon a career in the ministry of the African Methodist Episcopal Zion Church he came as an unashamed workman of God, rightly dividing the word of truth. His scholarship is one of the abiding contributions that he made to the perpetuity of Zion Methodism. He never guessed or speculated. He knew! because he always studied to show himself approved unto God.

Bishop Taylor was a cultured gentleman. He knew the finesse of etiquette and observed it meticulously in his dealings with friend or foe. He was so cultured that he gained the cognomen of "nice man." But withal, he was virile. He was masculine to the last degree despite the niceness of his manners and the culture of his voice and the selectivity of his rhetoric.

In the First Epistle of John (whose key-word is "know") he states to the church, (I John 5: 11) "and this is the record, that God hath given us *eternal* life, and this life is in His Son." James Clair Taylor was indeed a son of God whose life emphasizes immortality, because he was a *great person.*

Harry Emerson Fosdick in one of his inimitable sermons said, "What Jesus Christ would say to us—would be something like this: 'Be a person. Be a real person. Stand on your own feet. Do not be pushed about by passing fads. Live by an inward light. Be true to an inward loyalty. If skepticism divides the church, vulgarity discolors social living, the profit motive makes industry often cruel, and nationalism blockades the way to peace, do not yes, yes the situation. Have a conscience of your own and, when in private life the clamour of public custom grows very loud, do you know quiet, quiet enough to hear the beat and catch the rhythm of that inward drum'."

The record of his life, the history, the biography of my friend, James Clair Taylor, eloquently shows that he caught the rhythm of that inward drum—"the still small voice"—drum-beat of eternity, and nobly lived his life as God led him—INTO ETERNAL LIFE!

Family Man

One of the most beautiful poems in human language is the one hundred thirty-third Psalm:

"Behold how good and pleasant it is for brethren to dwell together in unity!"

It is like the precious ointment upon the head
That ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments;
As the dew of Hermon,
As the dew that descended upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

While we generally apply this poem to the idea of Christian and national fraternity, let me freely state that it is a poem of family life! Those of us who have had the privilege of intimate association with Bishop Taylor over the years know that he was essentially a family man. He staged the activities of his life within and around his family. His was a great heart of love, bubbling over with this the most sacred of human emotions! He loved Alma, the wife of his youth, who passed away nearly a quarter of a century ago. He loved Ann whom he chose to go with him thru the vicissitudes of a career ministry that led to the bishopric. He loved Durward and Billie and Bobby, children of their hearts and loins, as only a father can love. He loved all his family, cousins and aunts and uncles and nephews and nieces, brothers and parents! Behold, how good and pleasant it is for brethren to dwell together in unity! This family unity will abide and receive the blessings God commanded: LIFE EVERMORE!

Of course his greatest love on earth was for his wife who never failed him in these long years of struggle up the mountain of his career; who graced his home and soothed his soul; who kept pace with his magnificent mind and geared her life to the restless, unceasing activity of a man who evidently felt the compulsion of Jesus when he said, "I must work the works of him that sent me while it is day—for the night cometh and no man can work." Bishop Taylor believed and practiced with Horace Bushnell: "Marriage is of a date prior to sin itself—the only relic of paradise left us—a smile of God on the world's innocence, lingering and playing still upon it. It was first celebrated by God Himself, and thus religion blessed her two children and led them forth into life to begin its wondrous history. They learned to love him as the sealer and interpreter of their love to each other, and if they had continued in their uprightness, life would have been a permanent form of wedded worship, a sacred mystery of spiritual oneness and communion."

THE HOUSE OF TAYLOR, a phrase which he coined for social intercourse, became the hallmark of his love of family and, thank God, is now a patent institution throughout Zion Methodism.

Bishop Taylor was a great friend and his friendship, which he

freely bestowed upon all with whom he worked; all who accepted his unbounded hospitality; all who knew his loyalty and devotion reminds one of Shakespeare's sonnet of MEMORY:

"When to the sessions of sweet silent thought

I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear time's waste;
The can I drown an eye, unused to flow,
For precious friends hid in death's dateless night,
And weep afresh love's long since cancelled woe,
And mourn the expense of many a vanished sight,
Then can I grieve at grievances foregone,
And heavily from woe to woe tell o'er
The sad account of fore-bemoaned moan,
Which I knew pay as if not paid before:
- - - But if the while I think of thee, dear Friend,
All losses are restored, and sorrows end."

The Churchman

Nobleman and family man that he was, James Clair Taylor was essentially a CHURCHMAN. We began the morning of our ministry together. On board a railroad train bound for the Annual Conference, to be "admitted on trial," we became fast friends more than 35 years ago. In our mission churches we worked and studied. We exchanged sermons, books, thoughts, dreams, aspirations, ideals and ideas. I, therefore, know that Bishop Taylor was a churchman from his heart—never doubting his call to the ministry; never shunning the hardship of the cross; never failing to give the best that he had to the kingdom of God thru the instrumentality of the African Methodist Episcopal Zion Church.

Many do not know the contribution he made to our church as a journeyman pastor. He built the parsonage at Goldsboro, North Carolina; the church at Rutherfordton, N. C.; he developed effective worship at Moore's Chapel, the College Church in Salisbury, N. C.; he instituted social service for Memorial Church in Rochester, N. Y.; he brought new highlights to the already famous Wesley Union Church at Harrisburg, Pennsylvania, and had ten glorious years of evangelism, social service and experience thru worship at First Church, Paterson. From Meriden, Connecticut, to New York City, he gave Zion Methodism representation in inter-church, inter-group, interdenominational

and international organizations, crowned with delegateship to the World Methodist Conference in Oxford in 1951.

As a pastor, he held to his ideals, whatever the cost in popularity or other adverse criticism. He gave the phrase "Offering for the Ministry of Kindness" to off-set the out-moded "Poor's Offering." As a preacher, he unswervingly fulfilled the implications of his vows and followed Wesley's DIRECTIONS FOR PREACHERS to the letter. He gave us a lifetime of well prepared sermons in his inimitable style, pungent in thought, sharp in satire and repartee, mingled wit and wisdom, sermons saturated with poetry and philosophy and carved in the rich background of the Bible.

In 1936 he was elected editor of the Quarterly Review and altho preceded by many men of great scholarship, he gave us the best Review we had had—he embellished the official family of Zion Methodism and made friends in all sections of this great church. He properly preserved the balance between a full pastorate and the editorship and at the same time saturated the church with his personality, officially and personally until his name became a household word in Zion Methodism and this was climaxed in 1948 when he was elected to the bishopric in Louisville, Ky.

In the little book of Jude, the apostle exhorts the church as follows: "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life." James Clair Taylor did just this and we find him a symphonic life built upon the lines of the Judean exhortation.

Dr. Hugh T. Kerr reminds us that "one of the modern musical masterpieces of the world is Dvorak's 'Symphony of the New World' in which we hear the majestic march of the LARGO. When you listen to it you hear all thru familiar notes that haunt you. Where did you hear them? Then you realize that you are listening to a masterpiece that has been woven out of the familiar melodies of the old spirituals, born of the suffering and sorrows of the days of slavery, dipped in the tears of exile and separation, and baptized in the hope of freedom. The master musician has taken all these familiar melodies and lifted them into a symphonic masterpiece. Through it you hear the voices of a redeemed people singing their song of hope and giving expression to their faith." As we look at Jesus Christ we feel that He has gathered up many things of life's experience and blended them into one great symphony, the symphony of the courageous and victorious soul."

Those of us who know Bishop Taylor, know that he, born under certain handicaps, thwarted at the start of his career, beset by trials of body and soul, beginning his pastorate with three members and step by step, mile after mile, he slowly moved up the ladder of his career from town to city churches, from the pastorate to the General Officership and finally to the Bishopric, showed in the harmonious, wholesome personality that he was, a symphony of the courageous and victorious soul.

My friend was a princely bishop; Zion Church will be the poorer for his passing. We shall miss his counsel, his wisdom, his courage, his manhood. In his salutation of the last Book in the Bible, John addresses Jesus Christ: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God—" This is what James Clair Taylor was: A KING AND A PRIEST UNTO GOD, washed in the blood of Jesus Christ!

What more can I say? Dear Family, James Clair Taylor was a nobleman, a family man, a churchman, whom I have loved for thirty-five years. Now he belongs to the ages; he and Vi await Ann and me in Paradise!

Dry your tears, follow in his footsteps, dear sons—hearken to God's voice and emulate the Bishop who became a KING AND PRIEST UNTO GOD!

Bishop Taylor has entered ETERNAL LIFE, the crown of a well-spent life; the gift of God; the mark of God's sonship!

Frederic Lucian Hosmer sums it up better than I in these words:

My Dead

I cannot think of them as dead
  Who walk with me no more;
Along the path of life I tread
  They have but gone before.

The Father's house is mansioned fair
  Beyond my vision dim;
All souls are His, and here and there
  Are living unto Him.

And still their silent ministry
  Within my heart hath place,
As when they on earth walked with me
  And met me face to face.

Their lives are made forever mine;
What they to me have been,
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time no death can free,
For God hath given to love to keep
Its own eternally.

In the recent Supreme Court decision on the integration of schools many implications are to be noted. It is for that reason that this issue of the A. M. E. Zion Quarterly Review is given over to a re-evaluation of the Church related college. It appears to this Editor that the subject of our schools and colleges will become increasingly vital with the opening of state universities or at least with the placing of new emphasis on state institutions already existent. For that reason the forces of the Church will wish to be sure that the educational systems which are being supported are bringing to our living a unique contribution that is not being duplicated elsewhere.

The Decision has likewise opened to our people many Church schools which were here-to-fore operated on a segregated basis. Whatever pressures of the lack of facilities which existed certainly will not be existent in the next few days. Our Church, like all others, must improve upon the calibre of its program, not only making every dollar count but seeking for new dollars to provide the means of maintaining our institutions on a level of equality.

Bishop Lesslie Newbigin of the Church of South India headed the committee commissioned to draft the Message to be issued by the Second General Assembly of the World Council of Churches to the member churches. Dr. Charles W. Ranson, General Secretary of the International Missionary Council acted as secretary.

THE CHURCH

WHAT IS THE CHURCH DOING?

At a recent youth conference of the Church of the Brethren two grave questions were asked of this Editor: What is the Church (your Church) doing to bring about a warless world? What is your Church doing to minister to all peoples?

On the first of these questions I could answer that the A. M. E. Zion Church, all Protestantism, in fact, has taken and can take but one attitude and still remain Christian. And yet, merely to make a pronouncement without implementing it with the tools which can bring realization seems somewhat meaningless and empty. Certainly we all can turn to the resolutions of annual conferences and General Conferences and Boards of Bishops and find therein all one would care to hear about the Church's stand against war and the full recognition that attempts at settling differences by force is futile. But words have a habit of becoming lifeless when vigorous action never puts in appearance. Perhaps our Church is guilty of this passive way of dealing with a vital problem.

We must recognize, as a Church and as a group that the path the *Negro has trod* has been a different way than that which most people followed. From childhood the Negro boy or girl instinctively knows that whatever he gets of this world's opportunities comes only after terrific struggle. Out of this background of frustrations, humiliations and hardships we can but know that the very nature of the individual is not peaceful. Few can deny that every deep thinking son or daughter of the race has, within his soul smoldering embers of resentment that makes of him or her a warring person. The spiritual, *Study War No More* bears out this existence.

In the past, as well as the present, our leadership has recognized the high need of endless diligence and activity in our fight to leave behind us second class citizenship. All Negroes have had to rely, at some time or other, on his wits, to maintain a semblance of survival. If there were any lessons to be taught the majority, it had to be done by indirect means. Being one's true self could only be in one's own group. And oftentimes here caution had to be observed.

With all of this—there is today—there has always been, a need to interpret the power of love on a higher plane than one commonly follows. The Church must reaffirm again and again the futility of any

victory other than that founded in Jesus Christ. It is true in our ceaseless efforts at attaining common opportunity. It is true between denominations. It is true where men, Christian and non Christian are concerned.

The second question merely needs a negative answer. While we have long felt that any person who so desires should be admitted to our denomination, and this has been so, we know that few have availed themselves of the opportunity. One or two have been strong pioneers in the Church but the total ministry to non-Negro groups has been of small scope. There is little doubt that our circle should be widened. Perhaps we have lost a fine opportunity to practice on a a high plane the principles for which we have been so greatly concerned. Perhaps our Foreign Mission enterprises have been too narrowly contained—our concern for others restricted to those we knew would accept our aid and assistance.

Two significant meetings have been held recently in the interdenominational world. Both were of vital interest to the Church. The one, held at Denison University set as its task an intensive study of the church related college. The other, the World Council or rather, the Second World Assembly, met at Evanston. Other than our introductory statement little more needs to be said concerning the Denison meeting. The World Assembly, however should claim a great part of our interest.

On Sunday, August 15, some 1500 official representatives of 161 member communions met in the First Methodist Church, Evanston, for the opening session of the Second Assembly of the World Council of Churches. The services began with the singing of the stately hymn: *A Mighty Fortress is Our God.* The Scripture lesson was taken from Isaiah, 53rd chapter, and the second chapter of Philippians. Greek, German, French as well as English were used in this opening service with the sermon being preached by Bishop G. Bromley Oxnam of the Methodist Church whose subject was "We Intend to Stay Together."

Earlier, at the University of Chicago meetings of the Executive Committee and the Central Committee of the World Council of Churches were held. At the same time the preparatory committees of the Assembly were in session.

While the Protestant Churchmen of the world had lent every aid to see that the Evanston meeting was a success in more than one in-

stance the government of the United States was commended for its liberal view in admitting individuals from sections behind the *iron curtain* and generally relaxing regulations to permit attendance of many other representatives. As Dr. Visser't Hooft stated, this permitted 53 representatives from India to attend alone.

While some protests were put up by misunderstanding Americans the President of the United States addressed the Assembly at Deering Meadow where some 15,000 persons attended the special convocation of Northwestern University at which time President Eisenhower received the honorary degree of Doctor of Laws. The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher welcomed the President.

A gigantic mass meeting was held at the great Soldier Field in Chicago on Sunday evening. Called the Festival of Faith, only 100,000 were permitted to attend, the allocations being made according to denominations after the Assembly members, visitors, etc., were taken care of. The script for the *Festival* was written by Miss Helen Kromer, author of the *Presbyterian Panorama*, a historical pageant presented in Madison Square Garden, New York. John F. Becker was the producer-director.

For days, prior to the opening of the Assembly, 16 theologians had been studying the deepest questions of the meeting of the Christian Church. In this group were to be found such men as Bishop Anders Nygren of Lund, Sweden, and Professor Robert L. Calhoun of Yale Divinity School. Prior to their meeting these individuals had been exchanging papers and receiving comments from each other over the years that their task might be thoroughly accomplished.

One of the highlights of the Assembly was the Picture Exhibit in Scott Hall. Here, in pictures assembled by John Taylor the story of the ecumenical movement around the world was told in more graphic form than words could have done. The collection of the exhibit took months with Mr. and Mrs. Taylor working out of London, New York and Evanston to complete the task. Incidentally a "World Council picture book" produced by the Westminster Press contains many of these pictures.

At this session of the World Council significant additions to its membership were made when the Dutch Reformed Church of South Africa and the Cape Province and the Bantu Presbyterian Church of South Africa were admitted.

Among the important committees named were: the Steering Committee, Credentials, Nominating, and the Steering Committee of the

Accredited Visitors Programme.

It is impossible to give here a detailed account of the work of the Assembly but of interest is a mentioning of the following: the Welcome Book presented to the Youth Department containing 3,500 signatures of American and Canadian young people. Incidentally the young people had 100 consultants from 39 countries, 50 stewards, one-half of this latter number from America. Another highlight was the inter-denominational exhibit of the Missionary groups. This included educational materials, books, maps, etc. A third feature was the ecumenical Historical Library which was on exhibit at Deering Library.

In succeeding numbers of the Review excerpts of the speeches will be printed that as many of our ministry as possible may have the benefit of these world concepts.

THINKING OUT LOUD

By Rev. W. C. McCollum

It is with a deep sense of appreciation and responsibility that I take my pen in hand to think out loud, acknowledging, with profound gratitude, the loyal support that is being given in the A. M. E. Zion Church by our great Kingdom Builders who represent Zion.

While thinking, I pause to say, Thank You to those who brought our Star of Zion from a small shameful looking pamphlet back to its regular size, a beautiful eight-page newspaper, neatly arranged, clear type, easy to read. We are proud of it. Thanks to Rev. L. L. Boyd, Dr. W. R. Lovell, and others.

Once we had no Quarterly Review, now we get it regularly, thanks to Dr. David H. Bradley and others. Our Missionary Seer got lost, but now it is found, thanks to Rev. J. Clinton Hoggard and others.

Once, no matter how early we ordered our Church School Literature, the quarter would be passed before we received them, but now if we place our order on time, we are sure to receive them on time, thanks to Dr. J. Van Catledge.

Time would fail me to write my thoughts about all of our General Officers, and our Bishops, but may I say to our readers, we have a great staff of leaders, and they are doing a fine job, notwithstanding a few candles are missing from this great staff.

We miss those who have finished their work, folding up their tents, and disappeared. We bow our heads in humble submission to "Him

who doeth all things well," and go to Pittsburgh, Pennsylvania, in 1956 with such men to fill these positions as Rev. William Milton Smith, the Pastor of Big Zion Church, Alabama. He is well known throughout the church and possesses all qualities of the Bishopric. And such men as Rev. C. C. Coleman, the Pastor of State Street, Mobile, Alabama, should be considered. To our many readers, may I ask that you read Philippians 4: 5-10. I paraphrase, Brethren, whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any prise, think out loud with me on these things, and the God of peace be with you.

W. C. McCallum,
Brent, Alabama.

TELLING US WHEN YOU MOVE IS IMPORTANT

WE ARE SORRY but new addresses or failure to notify us caused the following to miss their last Review:

Reverends: J. F. Hayes, J. T. Goode, J. C. Fountain, D. D. Fogg, T. E. Johnson. Georgia Triplett, T. P. Headen, C. W. Walker, J. H. Holmes, Edsel Aamons, Ed. Lewis, J. D. Robbins, Lucy Vaught, L. V. Kennedy, J. R. L. Allen, Rebecca Fields, Elizabeth Anthony, Archibald Thomas, R. R. Pearsall, D. L. Douglas, B. F. Blanks, R. L. Newby. W. A. Forney, C. W. Anthony, H. Crawford, J. E. McCall, J. S. Mills, J. E. Spruill, Margaret Humphreys, Charles Jackson, J. E. Mitchell, A. Newman, J. D. Gladden, A. P. Perry and Mr. O. D. Graham.

IN SUCCEEDING ISSUES

Personal Evangelism by the Reverend H. H. Sink; a paper read before the seminar on Evangelism at the General Convention.

Satisfaction and Assurance in Religion—An Appeal to Youth by Reverend Booker T. Medford.

The Pastoral Epistles by James T. Jones (Quarterly Review Prize article).

Who Touched Me? A sermon by the Reverend Dr. S. A. Worboys, Christ Church (Baptist), Rutherford, N. J.

Young Adults in the Church by Rhenetta Davis (Conference Director of Christian Education, Ohio Conference).

Confucius' Teaching of Salvation in the Analects by Dr. Herbert Stroup, Brooklyn College (N. Y.) After sabbatical leave from the College we are happy to welcome Dr. Stroup back to our pages.

The Bush That Burned by Dr. Kenneth Brown. (A sermon).

EDITORIALS

As we were going to press with the last number the sad news of the passing of Bishop James Clair Taylor came over the wires. It is impossible to here tell of the keen shock we felt or the deep sorrow we had in these intervening days. The rich future which he faced was such a glowing picture we never thought of his early passing, less than eight years from his elevation to the high office of Bishop. Perhaps it is because we so entirely dispell from our minds the end of life for some of us that God brings to us these moments of sadness.

Bishop James Clair Taylor, to us, was more than an ordinary soul. We recall so vividly his ministry at Moore's Chapel Church, Salisbury, while we were a student at Livingstone College. Bishop Spottswood, in his eulogy mentioned Dvorsak's *Largo*. How frequently was heard this as the organ prelude at that church. But, perhaps the great memory is the gladness with which we attended worship at the Chapel.

For the years he served the First Church in Paterson we had the privilege of pastoring the Ridgwood congregation and catching some of the fire and zeal which possessed him. Two great impressions he made on us in those years: one, he never laid aside his ideals or even compromised with them; two, he had the high notion that the ministerial servants of God were in all cases God's chosen. Their word was inviolate.

When he became a Bishop of the Church he had very definite ideals of his task. Even when the obstacles were well-nigh insurmountable he carried on. Time was when material possessions, personal hardship, inward pain, all seemed necessary to holding fast to these ideals and yet, he never hesitated.

For a long time now, we have understood that nothing is gained except through hard, rugged work. Bishop Taylor seemed never to know when darkness fell. Others might await the morning but he could not. Our last communication told of the work ahead of him and how he couldn't seem to find the time to crowd into his days all that needed to be accomplished. We pleaded for him to take a two weeks' respite without success. And now his rest is final.

If men are here to read of these days twenty-five years hence, if Zion's history is still a vivid picture, Bishop James Clair Taylor's concepts will be dreams brought to realization.

IN AUDIO-VISUAL AIDS

Very few times have we attempted to write this section of the Review with the gratification we have at this time. In many of your hands is the Manual of Christian Education, presented at Louisville, Ky., at the General Convention Christian Education. Early plans of of the Christian Education Department called for two other items to aid in the work, one, a turn-over chart and, two, a film strip. These two items were so expensive that they could not be included in the ultimate planning but, by a bit of good fortune the Committee on Leadership and Administration and others of the National Council of Churches (Division of Christian Education) were undertaking several film-strips along the line we were working. While, because of space we cannot talk of the three here we will tell you all about them that eventually you may have them to complete your *tools*.

Togethe We Grow

One of the filmstrips our church had in mind would have outlined the work of Christian Education. TOGETHER WE GROW has to do with the work of the Workers, Conference and attempts to tell you the difference between the Board of Christian Education and the Workers' Conference.

At the instance of the A. M. E. Zion Church the special production conference was asked to consider either a parallel filmstrip or one that would be suitable for use in our churches. The writer (script) has come up with plans for interracial participation which meets our need.

TOGETHER WE GROW (as it is known presently) will be a black and white sound filmstrip. As soon as it is on the market we will inform you thru these pages.

Super Vision

The working title of the second filmstrip will be SUPER VISION. The filmstrip will attempt to show something of the work of training leadership through the Leadership Training Class and other means. Throughout the filmstrip care will be taken to show good practice and procedure in every type of situation.

Stewards of Christian Nurture

This filmstrip deals with the Board of Christian Education and

will not have recordings but a script which can be fitted to individual church (denominational) interpretations. It tells of two churches located in the same town here in America. The way these two churches deal with their Christian Education setup is portrayed in a way that makes the filmstrip useful to a church either beginning a program of Christian Education or attempting to improve on techniques. The A. M. E. Zion Church was vitally interested in this filmstrip and recommends it along with SUPER VISION and TOGETHER WE GROW to every local congregation.

THE CONNECTIONAL COUNCIL AND GENERAL CONVENTION ON CHRISTIAN EDUCATION

Perhaps the greatest meetings ever held in our history took place the closing days of July and the beginning of August in Louisville, Kentucky. Not only did major problems face the Council but there was a keen alertness as the sessions, opening on Wednesday, progressed throughout the week. This Editor feels that a note of satisfaction should be gleaned in the growing understanding of Board members and members of the Council in their responsibility to the Church.

Perhaps, however, one criticism can be mentioned here. It appears to us that Louisville should have set in motion active planning for the work of the General Conference which will be held in Pittsburgh in 1956. Those who are students of our need must be thoroughly convinced of the vital necessity of study months prior to that conference.

Because of the expense attendant on the General Conference it appears to us that such matters as the budget, Home Missions, Foreign Missions, Church Extension could well receive thorough study in these days intervening. Other matters should likewise claim our early attention such as revisions of the discipline.

The General Convention on Christian Education was likewise a decided success. It is our personal opinion that with the presentation of the manual and the goals for the years ahead Christian Education will long look upon Louisville as a high point. In excess of 650 individuals received course cards in the Ministers' Institute and Leadership Education School while the Young People's forged ahead in bringing a clearer understanding of their program.

The Board of Christian Education (School and College) took a meaningful step in authorizing the school boards to change charters

and by-laws so as to provide for inter-racial enrollments and faculties in line with the Supreme Court Decision.

Our thanks for fine entertainment are extended to the churches and ministers of Louisville, headed by Broadway Temple and Dr. Felix S. Anderson.

IN THE CHRISTMAS ISSUE

Look for:

Current Trends in Church Music
Liturgical Abuses and The Present State of Church Music in the United States
Youth Choirs in the Church Today
The Madonna and the Stars
A Children's Choir That's More Than Ornamental
Christmas Music and the Church

At the recent Second General Assembly of the World Council of Churches four of its presidents were able to attend meetings of the Executive group: Archbishop Athenagoras (Eastern Orthodox), Bishop Eivind Berggrav (Lutheran—Norway), Bishop G. Bromley Oxnam (Methodist, U. S. A.), and Pastor Marc Boegner (Reformed—France). The other president, the Archbishop of Canterbury, was attending closing meetings of the Anglican Congress in Minneapolis.

Meetings of the Central Committee of 90 members on August 12. The Committee includes internationally known leaders, among them being Dr. Reinold Von Thadden, an outstanding layman in the German post-war church and organizer of the great series of Kirchentag rallies which have brought together hundreds of thousands of German Christians from East and West. Others included Bishop Otto Dibelius of Berlin and Dr. John Mackay, Chairman of the International Missionary Council and until recently Moderator of the Presbyterian Church, U. S. A.

Throughout the world the inspiring message of the Second Assembly of the World Council of Churches was brought to the people through radio and television. Daily shipments of tape-recordings and film were made from the radio-TV center located in the Speech Annex of Northwestern University. The work was in charge of Rev. James W. Kennedy who was assisted by Rev. Clayton T. Griswold, Ben Wil-

bur, Arthur Austin, Miss Judith E. Waller, Rev. Harry E. Spencer, Prof. Donley F. Feddersen and Rev. W. Burton Martin.

In attendance as well were at least 12 representatives of radio and television here at home, along with 16 representatives of international contacts.

The Dutch Reformed Church of the Cape Province, one of the two new organizations admitted to the World Council has a membership of approximately 290,000. The second church to be admitted, the Bantu Presbyterian has about 50,000 members. This organization is still helped in its mission work by the Church of Scotland and is unique in South Africa in being the one church there in which European missionaries serve in an African church today. Representatives of these two churches were: William Adolf Landman and Rev. Joash Y. Hliso.

Speaking at the plenary session on Monday, August 16th, Dr. W. A. Visser 't Hooft made it clear that in the minds of the Central Committee and the staff the World Council is "an instrument at the service of the churches." The World Council, said the General Secretary, "is essentially an instrument at the service of the churches to assist them in their common task to manifest the true nature of the Church. It is an instrument and must therefore never be considered as an aim in itself."

"The important thing," he said, "is not the World Council as an organization. The World Council is not the World Church," he continued emphatically. "It is completely erroneous to suggest that the World Council is or has any ambition to become a superchurch."

The A. M. E. Zion Church through its Christian Education Department took another long step in leadership when, in the process of developing four filmstrips for Administration in Christian Education active participation was noted. It is planned to utilize some of our own churchmen and women in the development of two of these filmstrips.

While the Church recognizes the great desirability of furthering, wherever possible, a total inter-racial approach it has been felt that meeting present needs as a denomination should be paramount. The move may not receive national endorsement but we must be zealous of as rapid spiritual development as possible.